says: "Nsati wa mabele u nga nabele loko u nge na bukosi." — "Do not covet a woman with large breasts if you have no money..." This does not mean that she will cost more, but her father, knowing that she will not want for suitors, will not consent to let her go unless the full lobolo is paid at once. On the other hand a girl with an elongated face is admired more than one who is too broad-faced. Of the first they say: "She is pretty, she resembles an antelope" (a kota mhala); of the second: "She is chubby-cheeked, she is like a sow." A light complexion is preferred to a very dark one, because the white or yellow races are regarded as superior, and a Native laying claim to any European or Asiatic blood is proud of it. Parents, who also have their say in the question of marriage, insist on two other points: the working capacity of the girl, and the absence of any witchcraft blot in the family. Should her mother have been convicted of being a witch, the girl will be feared. However, every girl finds a husband in the land where polygamy flourishes. If he be slow in coming, she will apply to her doctor, who will prepare the *love charms*, which will make her "appear," so that she will be noticed by the boys (See page 100). If even that does not succeed, she has other means at her disposal and may go herself to make proposals to a man (wopsana). He is seduced by her, and constitutes himself a thief who has *tlhuba*, viz. "taken in marriage by abduction" (See page 119). The parents will claim the lobolo and he must pay it. Marriage and childbearing remain the only carreer to which a Thonga woman can look forward. Hence a number of special feminine taboos which are very curious.

2) Special feminine taboos.

Some of them concern girls *before childbearing* and cease after parturition. In the Tembe and Maputju clans, girls must not eat pork, because pigs root nervously with their noses; the future child would also move its head from one side to the other, when on the verge of birth, and this would make delivery difficult. Other

l: Junod M-S (1895-1909)1927 Thonga

THIRD PART

NATIONAL LIFE.

---

618 619 186 Having sketched the Individual and Communal life of the Thongas, we will now consider the National life. We have seen what the *muti*, the Village, means to a Thonga. What does the Nation, *tiko* mean to him ? As we have already pointed out, what we call the nation, tiko, is not the big tribe, numbering many hundred thousand people, but the special clan to which this Thonga belongs. There is no feeling of national unity in the tribe as a whole ; its unity consists only in a language and in certain customs which are common to all the clans. So the true national unit is the clan.

CHAPTER I

THE CLAN.

A. THE ACTUAL ORGANISATION OF THE CLAN.

618 Whatever may have been the social system of the Bantus in past ages, the existing clan can be directly traced from the patriarchal family. I have particularly studied the composition of two of the Thonga clans, the Nkunas of Zoutpansberg and the Marwayas of the estuary of the Nkomati. Let us see how the clan is composed in both these instances.

643 585 of Mpfumo are notified when it is sufficiently fermented ; the latter then mobilise their military contingent, consisting of a picked battalion of youths and men wearing the wax-crown. They are magnificently attired in skins of civet-cat and other warlike apparel, but carry sticks only and small toy shields (mahahu), as the object of the expedition is eminently peaceful and entirely actuated by friendship. They go first to the house of their Agent General, Mambene, where they are met and conducted to the capital, taking with them the money and oxen which must be handed over to the parents of the princess. The curious sham-fight, details of which we have already given when describing ordinary marriages, also takes place on this occasion, the Matjolos trying to carry off the oxen and the Mpfumos defending themselves and endeavouring to appropriate the jugs of beer which are in the capital. This mock engagement is fairly lively, sticks are wielded with some force and the blows fall heavily until a few wounds are apparent and a little blood is let, when hostilities are at once stopped and friendship reigns supreme.

643 585 186 The money and oxen are given to Sigaole, chief of Matjolo, in the presence of witnesses. Mpfumo kills a bull for Matjolo and Matjolo slaughters a cow for Mpfumo, without any kind of religious ceremony : a sacrifice has previously been offered in Matjolo to propitiate their gods in favour of Mimalengane. On the other hand the young folks of the two countries execute the dances peculiar to each clan, trying to outrival one another, for the honour of their country. The guests pass one night at the capital of Matjolo and return to their homes the following day.

643 585 The relatives of the bride prepare her trousseau, which is not much richer than in the case of ordinary people ; a *ngula*, large basket, in which are placed some maize and other cereals which she will plant in her new home, sundry cooking utensils, saucepans, winnowing baskets, a hoe, an axe ; on the subsequent day, all the women accompany her to her husband's dwelling and then go to perform the ceremony of building the wood pile (p. 112). They are regaled with a couple of oxen and return to their home.

The chief's wife is not compelled, as are young married women generally, to live with the mother-in-law and to wait upon her